BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XXXVI. No. 30

JULY 25, 1929

New Series
Vol. XVII. No. 30

Educational Number

The Denominational College

ROBERT L. KELLY

Education After the Manner of Friends

WILLIAM C. DENNIS

Religious and Social Study at Woolman School

VINCENT D. NICHOLSON

The Case for Friends Schools

JAMES F. WALKER

Pacific School of Religion
Berkeley, Calif.

FRIENDSVILLE ACADEMY

FRIENDSVILLE, TENN.

Serving the whole Blue Ridge—Cumberland Area
Seventy-Third School Year Opens Sept. 2, 1929

Standard Curriculum — Cottage Dormitories, plain but comfortable with resident teacher or matron; very moderate costs—wholesome associations.

Friendly groups in all sections can serve by providing partial scholarships to match self-help opportunities particularly for the boys and the girls from Edward Ransome's Schools.

IRENE GEORGE ELLIS, Acting Principal
FRIENDSVILLE, TENN.

THE COMPLETE REPORT OF THE
JERUSALEM MEETING
INTERNATIONAL MISSIONARY COUNCIL

This complete report in eight cloth-bound volumes contains the preliminary papers prepared for the meeting together with speeches, discussions and official statements of the meeting.

Every College Library

should have a set of the Reports. The world-wide experience of missionaries, the fresh vision and new interpretations of nationals, and the expert advice from specialists in the fields of industry, education, rural life and government have enriched these publications.

The entire set of eight volumes may be had for $7.00.

Send orders prepaid through the

AMERICAN FRIENDS BOARD OF MISSIONS
101 South Eighth Street
Richmond, Indiana

Editorial Statement

READERS will find that this special number is devoted almost entirely to the interests of Christian education in general and Friends education in particular. Demands of space have made it necessary for us to hold over the usual weekly features of the paper, including most of the customary current news items. Even so, we have not been able to include all the material submitted specifically for this issue.

It appeals to us that this is an opportune time to stress the importance of Quaker education, and we believe it will be helpful thus to bring to the attention of Friends their own schools and colleges. As they prosper and do well the work entrusted to them, so will American Quakerism be virile and effective.

The religion and philosophy of Quakerism find their basis in the individual and his immediate relation to God. In the Society of Friends, spiritual leadership is not appointive. It makes its own way by the witness of the Spirit and by the cultivation of the personal gift. In such a Christian polity, education must always have a commanding emphasis, else the group must fossilize and lose its heritage. Friends have realized this in the past and that realization must not weaken. We trust this issue will renew our concern to strengthen our educational institutions.

May we express a word of hearty appreciation of the generous cooperation afforded us in the preparation of this number, both by our contributors and by our schools and colleges.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVI. No. 30. | JULY 25, 1929 | New Series Vol. XVII. No. 30.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The Denominational College

BY ROBERT LINCOLN KELLY

THE editor has asked me to draw a picture, as I see it, of the denominational college, and has intimated that I may draw it in black and white, rather than in the colors of the rainbow. I am very glad indeed to attempt to do this.

From the standpoint of the administration, college education—among other things—is a form of philanthropy. Like other philanthropies it needs to have its balances written in black and not in red. Even he who undertakes to build a tower, we are told, must count the cost. Apparently this is a Christian procedure. Shall a church, having brought colleges into existence, leave them on some neighbor's doorstep, and run away?

This question is made more serious because the cost of college education is increasing, and will continue to increase. It will continue to increase as the demand for quality increases by an increasingly cultured and refined society. The chief item of this increased expense is properly, that of staff salaries. An increasing multitude of students—and the enrollment has increased tremendously in colleges generally, since the close of the war—demands an increasing multitude of personal counsellors of the first order, if colleges are to be preserved from the perils of mob education.

Now it often happens that the student, not to speak of the student's father, cannot pay all the cost. As colleges are at present administered, it never happens that the student or his father, however abundantly able he may be to do so, pays all the cost. The balance must be provided for in some way.

The sources of college support on a large scale are shifting. No longer do the Rockefeller and Carnegie trusts pursue the policy of endowing a multitude of colleges. These and other foundations with enormous resources—the Rockefeller funds, set aside for benevolences, amount to a sum equal to one-half of all the college and university endowments of the country—now think the colleges should develop greater self-reliance. They are giving not less; indeed they are giving more, often principal as well as interest, but they think they are giving more wisely. While there is still a well beaten path to 61 Broadway and 522 Fifth Avenue, most college presidents who frequent these haunts, if they are awake to the trend of events, leave at those places on the lap of the gods not briefs for endowment, but more or less well developed projects of research.

There is a pronounced tendency to concentrate wealth in a few institutions. Nowhere does the law more relentlessly and literally operate—to him that hath shall be given. Columbia University, once Protestant Episcopal, and still with a Protestant Episcopal president and chaplain, now has resources which aggregate ninety-eight million dollars. Ten of our institutions have endowments of twenty millions each or over. Twenty institutions have half of the endowments of all the one thousand colleges of the country. They are powerful magnets—pulling great men into their faculties, pulling scores of thousands of students, as well as pulling incomprehensible sums of money. Most of the twenty are independent institutions. Of course some of them are "denominational." Who can define the term? The other half billion dollars is distributed chiefly among several hundred denominational colleges and a few independent and state institutions.

The Junior Colleges are diverting freshmen and sophomores from many standard denominational colleges. These "colleges" are increasing at a breath-taking rate. They appeal powerfully to their local constituencies. Forty thousand people attended the last commencement of the Pasadena Junior College and High School. The new Commissioner of Education is a forthright promoter of the Junior College. His chief, the new Secretary of the Interior, and the University of which he is president, Stanford, are irrevocably committed to the Junior College. There are a good many denominational Junior Colleges, also.

The tax-supported colleges and universities *as a class* are gaining in resources, prestige and enrollment more rapidly than the denominational and independent ones *as a class*. I carefully provide for exceptions. At the present rate of increase, especially of total enrollment, the balance will tip, within a very few years, in favor of the state institutions.

As a rule, as colleges have become richer, better equipped, better manned, broader in outlook, the distinctly denominational influence has diminished. Colleges cease to be Methodist, Presbyterian, Quaker; they become instruments of unselfish service, used by the Methodist, Presbyterian and Quaker churches, in promoting the welfare of society. They do not necessarily become less Christian; they should and some do attain more fully to the stature of the mind of Christ, who had a comprehensive grasp of religion, not a partial one. The transformation however is a business fraught with many perils, since we have our treasure in earthen vessels.

In spite of all these heavily shaded strokes in the picture, the denominational colleges are needed and will always be needed. Their chief function is to leaven the lump. This can be done it is true, by other agencies. It is so being done, now. There is indeed no guarantee that it will be done by the denominational colleges. The fact alone that they are denominational, does not make them Christian. But there is a presumption in favor of the denominational college being Christian, that is not found in other types of institution. If the authorities of a denominational college wish to make it and keep it Christian they can do so. It is more difficult with state and independent institutions.

If, as E. Stanley Jones says of India, "A great people of amazing spiritual capacities is seeing with remarkable insight that Christ is the centre of Christianity, that utter commitment to him and catching his mind and spirit, and living his life constitute a Christian," then may not the leaders of denominational education in America gain renewed courage for their unique and peculiar task? May we analyse briefly a few of the lighter shades of the picture.

The principle of increase enunciated by Jesus applies to one pound as certainly as to five pounds. The last three administrations of Earlham offer a striking illustration of how this principle may work. During the administration of President Mills the interest of Francis T. and Mordecai Morris

White was enlisted in Earlham's financial needs and initial gifts were made to the endowment. At the end of the administration the endowment of the College was approximately $250,000. During the next administration these two Friends rounded out a large sum of money which will forever keep them in the list of the chief benefactors of the College. Besides, the Carnegie Corporation and the General Education Board became benefactors of the College, the Carnegie gift, however, going to the building of the library. Valuable properties near Bedford, Indiana, and in Chicago, Illinois, were secured, and with a multitude of other gifts the endowment was increased to $640,000 of which $540,000 was in cash—an increase of over 150%. During the administration of President Edwards the Bedford and Chicago properties were turned into almost $100,000 cash, a second conditional appropriation was secured from the General Education Board and other substantial sums brought the increase to the scriptural ratio —100%. It is reasonable to believe that President Dennis' administration may bring the endowment to $2,500,000. Even when this is done, however, Earlham endowment will fall $1,500,000 short of the estimate approved by the Association of American Colleges for a college of 500 students. The principle works equally well no doubt with others of the Friends Colleges. The present writer, unfortunately, is not conversant with the facts.

One thing is perfectly certain and that is that denominational colleges cannot be maintained by a form of peddling philanthropy; a few cents tossed into the hat by a few people for this college, a few cents for that. They will survive, as denominational colleges, only as the churches corporately hold up their hands, frown upon their detractors, and cooperate freely and persistently in giving them moral and financial support.

One of the most remarkable developments in the field of college administration has occurred within the past few years in the inauguration of new plans for securing maintenance funds. Many private foundations are being organized, the corpus being located in cities other than those in which the colleges are situated, the funds being controlled by especially appointed trustees or by local trust companies. While I am writing this article a proposition as to the best method of handling a proposed gift, by some application of these new methods, is brought to me by the president of one of the Friends colleges. The active interest of trust companies, life insurance companies, and the legal profession is being enlisted in serving themselves and at the same time serving the colleges and other philanthropic institutions.

Conferences have been held, attended by leading members of the bar and representatives of the life insurance and trust companies, at which the possibilities of these developments have been considered; an extensive literature has been developed and a bureau of information and counsel established which is used freely by many college executives. As to the possibilities in these lines the mere item may be recalled that there is now almost one hundred billion dollars of life insurance in force in our country and more and more colleges are being made beneficiaries. In 1913 the colleges, universities and technical schools reported a total of $362,742,823 in endowment. In the last sixteen years, since their cooperative efforts were inaugurated, these endowments have been increased to over one billion dollars! Dr. Wallace Buttrick, for many years the head of the General Education Board, frankly attributed this great advance to the fact that the colleges had formed organizations to promote their interests.

Along with these developments, which after all are newer approaches to the problem of creating endowments, the movement in increasing tuition fees should be referred to. Within a few years the tuition of many colleges has been doubled or even trebled, not only without the loss of students but with the great gain of resources. More and more the sentiment is gaining ground that the immediate beneficiaries of a college education should stand a larger share of the cost. There are a number of denominational colleges whose leadership, equipment, and prestige are such that the question of financing is not a critical one. Not a few denominational colleges reject more qualified students than they admit; in some instances ten times as many.

The same form of cooperation which has been referred to in connection with modern methods of financing is in active operation in a multitude of other ways. During the past dozen years the colleges have largely attained in these forms of cooperation what the Hoover administration is now trying to bring to the farmers. The Association of American Colleges and the Council of Church Boards of Education are permanent agencies for maintaining these forms of cooperation. They enroll all the important colleges of the country and their increasing staff of educational specialists is giving full time to the problems of the colleges. On the permanent commissions are found not only some of our wisest college officials and professors but such highly trained specialists as the President of the General Education Board, the President of the Carnegie Corporation, the present and all the past specialists in high education of the United States Bureau of Education, outstanding representatives of architecture, finance, philanthropy, Christian education. The Council of Church Boards of Education is giving special emphasis to all forms and methods of preserving and increasing the Christian significance of American higher education in all forms of institutions, denominational, independent, and state. The magazine of the Council has finished its twelfth volume and that of the Association is in its fourteenth volume.

That young and already major prophet of the Protestant-Episcopal Church, "Sam" Shoemaker, who is being used as an instrument of God in transforming the lives of multitudes of men and women including many Episcopal priests has said: "It is to me heartening to know that there are many homes through the western part of this broad land, where the best elements of Puritanism are found still to obtain; I have watched the sons of households like that, in schools and colleges, for some years past, and they are generally the backbone of the institutions where they go."

Now our Friends Colleges of the Five Years Meeting are full of these young people. This is the stuff that mutely offers the challenge to Friends' Education. Of course it is easy for Puritans to become hard, intellectualistic, mechanistic. Puritanism represents one interpretation only of life. Our denominational colleges must teach ethics; they also must foster the intellectual, the aesthetic, the social, the institutional—in a word the full orbed spiritual interpretations of life. They must continue to be places of vision. Somehow, besides, most difficult of all, they still must learn to be sensitively and conscientiously obedient to these visions. During the past year I have had a unique opportunity to put Sam Shoemaker's observations to the test. At the invitation of the National Council of the Protestant Episcopal Church I have visited all of the Episcopal Church colleges in the country. I was interested to find in every faculty one or more Friends—once a Friend always a Friend—who were recognized by officials, faculty, and students as the outstanding or among the outstanding Christian leaders on the campus. Incidentally, one of these men said to me, "I attended ——— College"—it was one of the Friends colleges under consideration—"for four years and went to chapel daily without knowing that chapel attendance was required."

The most successful work Friends have done along institutional lines is in connection with their colleges. Their most stable institutions are not hospitals, homes for orphans or the aged, mission stations at home or abroad, cathedrals or universities, but colleges. In certain sections of the country they have established great secondary schools. When Friends enter upon the work of higher education with the spirit of crusaders, as they entered into the reconstruction work during and im-

MOSES BROWN

A Century-old School of Distinctive Character

Directed by the Yearly Meeting of Friends for New England

Strictly College Preparatory. Separate Upper and Lower School.

High record in preparing boys for College. All-round development of the individual boy emphasized. The atmosphere and environment of the school are conducive to earnest and thorough work. Carefully supervised study and athletics.

25-Acre Campus. Complete Equipment. Gymnasium. Swimming Pool.

For Illustrated Catalog Address:

L. RALSTON THOMAS, Headmaster

281 Hope Street

PROVIDENCE, RHODE ISLAND

mediately after the great war, the future of Friends colleges will be more reassuring. This means less unrestrained individualism, more consecrated cooperation. Under such conditions cannot a peace-time enterprise stimulate equal enthusiasm with an enterprise born and carried through in the midst of almost world-wide war psychology? Cannot this cooperative spirit be salvaged and such of it as is not still needed for reconstruction work be turned into Friends' most permanent and fruitful form of philanthropy?

Friends of the Five Years Meeting have made no greater contribution to the oncoming Kingdom of Heaven—can make no greater contribution—than to guarantee the opportunity for generation after generation of their choicest sons and daughters to come under the stimulating influence of such teachers as "Louie" Osborn, Ellen Wright, David W. Dennis, Stephen M. Hadley, William O. Mendenhall, Florabelle Rosenberger. Such teachers, whether they teach mathematics, or science, or history, or the languages are commissioned of God as character builders. They do their best work in the atmosphere of denominational colleges. But the college is maintained not for such teachers or such students—they are maintained that through such teachers and students the leaven of Christ may leaven the lump of modern civilization.

Not long since the editor-in-chief of one of the great weekly newspapers of America which is recognized as secular, and which has never been accused of being religious, in summing up its conviction as to its own place in the life of America, said: "Such an affirmation is, of course, essentially religious. It means the worship of a God symbolized not as Power, but as Understanding and Love." And then he added: "Weekly publications with limited circulations are, of course, pitifully inadequate spokesmen of so vast and pretentious an idea. Its only sufficient spokesmen are the schools and the churches. But the schools and the churches are not aroused either to the grave existing danger to civilization or to their own opportunity and function. Some time soon they will wake up."

What, therefore, a weekly newspaper dares to proclaim as its function for this day and generation, that I take pleasure in reiterating, is the educational function of the churches. Do we have the large vision, the courageous will, the unselfish love to do this thing?

New York City.
July 15, 1929.

Our Contributors to this Issue

ROBERT LINCOLN KELLY—Convener and first President of the Association of American Colleges. Permanent Executive Officer of that Association and also of the Council of Church Boards of Education: Lecturer on College Administration in Columbia University and New York University. Editor of *Christian Education* and *Association of American Colleges Bulletin:* Author, Editor and Editorial Adviser of more than twenty books and brochures dealing with problems of Christian education.

WILLIAM CULLEN DENNIS—International Lawyer of Washington, D. C. Lecturer on International Law and International Relations in American University. Member Board of Editors *American Journal of International Law.* President-elect of Earlham College.

JAMES F. WALKER — Principal Westtown Friends Boarding School, Westtown, Pennsylvania.

VINCENT D. NICHOLSON—Member of the law firm of Taylor, Robey, Hoar and Nicholson, Philadelphia. A leader in work of American Friends Service Committee.

GUILFORD COLLEGE

On the Friendly Road in Guilford County North Carolina

—The Southern Quaker College

The oldest of the colleges belonging to the Five Years Meeting. Ninety-two years of uninterrupted service to our youth and to Quakerism.

LOCATED: In a growing yearly meeting, in a rapidly developing industrial region, in the midst of an expanding program of social and educational advancement. Great opportunities await the Guilford College graduate who is willing to tackle the problems of a new commonwealth on old soil.

Guilford College maintains a Wholesome, Home-like Hospitality in an atmosphere of Simplicity, Thoroughness and Sincerity.

The Guilford family consists of 300 students and 30 teachers and officers.

A modern educational program with a diversity of activities directed toward definite goals characterize the life of the College.

Departments of Instruction

THE SCIENCES
1. Mathematics
2. Physics
3. Chemistry
4. Biology
5. Geology
6. Home Economics
7. Physical Education

THE LANGUAGES AND ART
8. English
9. Latin
10. Greek
11. French
12. Spanish
13. German
14. Music
15. Expression

SOCIAL SCIENCES AND PHILOSOPHY
16. History and Political Science
17. Economics and Business
18. Psychology and Philosophy
19. Religion and Biblical Literature
20. Education

Student Activities

LITERARY
1. Four Literary Societies
2. College Weekly Newspaper
3. College Annual
4. Dramatic Council
5. Debating and Oratorical Council

GOVERNMENT AND ADMINISTRATION
6. Student Affairs Board
7. Men's Student Council
8. Women's Student Government
9. Class Organizations

RELIGIOUS
10. Y. M. C. A.
11. Y. W. C. A.
12. Young Peoples' Christian Endeavor

MUSICAL
13. Men's Glee Club
14. Women's Glee Club
15. Choral Society
16. A Cappella Choir

PHYSICAL CULTURE AND ATHLETICS
17. Men's Athletic Assn. Football, Basketball, Baseball, Track, Tennis, Etc.
18. Women's Athletic Assn. Hockey, Basketball, Baseball, Tennis, Archery, Etc.

Religion and Education are inseparable parts of complete and worthy living.

Education After Manner of Friends

By William C. Dennis

ONE of those stories which is either true or ought to be true is to the effect that when the Duke of Wellington was asked why he took his hat off when greeting a boy he chanced to meet, he replied that when he met a man he knew at once what he was, but in the case of a boy he did not know what he might yet become. This story aptly suggests the appeal to the imagination made by educational work.

The teacher is often pitied because he is not dealing with matters which are "real" and practical and present, but as a great English judge once said, the state of a man's mind is as much a fact as the state of his digestion, and when it is a question of the mind not of a man but of a boy or girl it is a fact freighted with untold and unlimited possibilities.

The man of affairs ordinarily works in the present; even the statesman or the preacher who sways the minds and hearts of his generation deals largely with the present, but the teacher who really teaches, shapes the minds of the coming generation and influences the future. This proposition admits of illustration in all climes and every age.

Demosthenes, the foremost Athenian statesman of his time, sought by his wise counsels and matchless eloquence to save the liberties of Greece from Philip of Macedon, but at the very time Demosthenes was composing and declaiming his "Philippics," Aristotle, "the master of those who knew," was quietly teaching Philip's son Alexander how to conquer the world.

The Chinese scholar, Kang Yu Wei, was the teacher of the unfortunate young Emperor Kwang Hsu, thereby the moving genius of the so-called "one hundred days of reform" which mark the beginning of modern China. Kwang Hsu failed and went to a living death, but Liang Ch'i Ch'ao, another disciple of Kang Yu Wei, caught up the intellectual torch his exiled master had lighted, and Liang Ch'i Ch'oa's disciple, Tsai Ao, took up the sword for the republic and sheltered behind the mighty hills of Szechuen, struck the blow which was the beginning of the end of Yuan Shih Kai's tinsel empire. The Chinese scholar and teacher, Kang Yu Wei, shares with Dr. Sun Yat Sen in the spiritual ancestry of the Chinese Nationalists of today.

Crossing the Pacific and coming home to America, it would, in the judgment of the writer, be hard to name any lawyer, judge, or legislator of the last half century who has had or will have a more permanent influence on the trend of American Constitutional Law than the late Professor James Bradley Thayer of the Harvard Law School. At the close of the Spanish-American War, President McKinley in recognition of his authority on constitutional questions offered him a place on the first Philippine commission. Thayer declined and continued his teaching. As a result his constitutional views are today leavening the whole lump of American public law. They are the complete antidote for the contentions which have been advanced by Elihu Root and others in opposition to the constitutionality of the Eighteenth Amendment and the legislation necessary to carry it into effect. When Theodore Roosevelt proposed in 1912 the recall of judicial decisions which many lawyers deemed revolutionary and many more inexpedient he said in substance that he got his views of constitutional law from his Attorney-General, later Mr. Justice Moody of the United States Supreme Court, who in turn had sat at the feet of Thayer. The fact that many of Thayer's other students questioned whether Roosevelt had correctly understood and applied Thayer's principles is quite immaterial as respects the value of Roosevelt's testimony to Thayer's influence.

All this is said of course not to minimize the importance of "doing things," but to say that teaching is one of the best ways of getting things done and that there can be no more practical task than that of the teacher who deals with the minds of the men and women of the future.

So much can be said of education in general, but I believe that something more can be said of education after the manner of Friends. George Fox and Oliver Cromwell were contemporaries and, despite their divergent views as to war and force, they had much in common. Fox quotes Cromwell as saying to him at the close of their famous interview, "Come again to my house," and, "If thou and I were but an hour of the day together we should be nearer one to the other." When Cromwell saw the Royalists under Prince Rupert victorious in the early battles between the King and Parliament he said to John Hampden in substance that they must enlist men of principle to contend on a basis of equality with gentlemen of honor. Hampden thought this "a good nation but an impracticable one," but Cromwell persisted and, as he told Parliament some years later, "I raised such men as had the fear of God before them, as had some conscience of what they did; and from that day forward I must say to you they were never beaten." (Speech in Parliament, 11th April, 1657. Carlyle's Speeches, Voy II, p. 300.) Again and again he stressed the necessity of enlisting only "honest, Godly men," or, as he put it on one occasion in a passage which parallels the Old Testament both in language and sentiment, "A few honest men are better than numbers." (Cromwell, Frederic Harrison, p. 165.) And so Cromwell's regiment of "Ironsides" grew to be the famous "new model" army of some 20,000 men which absolutely controlled the destinies of Great Britain for a decade and has probably never been surpassed in the history of the world as a fighting machine.

Cromwell wanted "honest Godly men" to fight King Charles. Now we need them, among other things, to fight war and to illustrate the spirit "which takes away the occasion for war," but we want essentially the same kind of men. Cromwell's troopers were simply the "non-conformist conscience" on horseback. The conscience was important. The horses and arms were incidental, and the non-conformist conscience in its broadest and best sense is the conscience which refuses to conform to that which it deems to be evil, although clothed with respectability and armed with power. It is just as potent in England and America today as it was when Cromwell talked with Fox.

A Quaker college draws its students almost entirely from homes where, whatever creed may be professed, or even if no formal creed is professed, the still small voice of conscience is dominant; where the "inner light" is acknowledged, although it may not be known under that name, and where by example, if not by precept, young people are taught that character is fundamental and that the important duty of making a living is yet second to the still more important duty of making a life. Such material is picked material as compared with the general average of college students, even although it is cheerfully conceded that college students as a whole are also picked material. A group of students so selected afford to each other and to their teacher a better opportunity than the average group of students, and when there is assigned to these students a teacher selected on similar principles from a similar environment, the added advantage is to be measured by multiplication rather than by addition. Unless all history is wrong, a group of people so selected and so motivated will normally achieve more than the average results, and we believe that the record of the Quaker colleges shows that this is the case in practice.

Quaker colleges have still another advantage. As Cromwell said, "A *few* honest men are better than numbers." Not only is quality better than quantity, but a small quantity with its greater opportunities for acquaintance and esprit de corps is in itself an element in securing quality. This is now coming to be generally recognized in educational circles. A few years ago a leading member of the Harvard Faculty, dear to many generations of Harvard men because of his wonderful ability to make his splendid personality felt even among the large numbers at Harvard, gently poked fun at the inconsistency of certain officials of small colleges who, as he said, while proclaiming the advantage of small numbers were doing everything in their power to deprive their colleges of that advantage. It was a home thrust, the justice of which has been shown by the fact that a number of the very colleges which were at that time claiming consideration on the ground that they were "small colleges" have now become large colleges measured by any standard. But that is not the whole story. A number of other colleges, such as Haverford and Swarthmore among Friends, have resolutely determined to remain small colleges and have, either by rule or tacit understanding, limited their numbers to that end, and Harvard itself is now about to spend millions of dollars to divide Harvard College up into a number of small colleges, after the fashion of the English universities, in order to endeavor to regain those advantages which experience has shown come from the education of young people in small groups which permit of intimate association.

In addition to a high moral purpose and small numbers there is another advantage not less important to which the Quaker college can lay claim, and that is an atmosphere of intellectual and religious liberty which has been the heritage of Friends since the days of Fox and Penn—a heritage incidentally in which Cromwell shared to a very considerable extent, as is illustrated by his dealings with Fox and the Quakers.

The Quaker college proceeds in the reverent spirit of Agassiz who said, when conducting an important experiment, "we are about to ask God a question," and at the same time it has no fear of the answer because it believes that the truth makes free and that no part of God's truth can be inconsistent with any other part when properly understood and corollated.

A small group of earnest people pursuing the truth in a reverent spirit—this is education after the manner of Friends.

Washington, D. C.

The Case for Friends Schools

By James F. Walker

WHEN Friends first came to the colonies, each meeting that was established had its accompanying school. In many instances the school was held in the meetinghouse itself until a school house could be erected. Many of these "Monthly Meeting Schools" later became flourishing academies.

William Penn was well schooled himself and a great proponent of education. In the early days of Philadelphia a public Grammar school for boys, now known as the William Penn Charter School, was successively chartered by him in 1701, 1708 and 1711. At later times a number of other schools were established, some of them also dating back to the Eighteenth Century. That these schools had a profound influence upon the character of the Society can scarcely be doubted. The youth were educated by devout teachers whose integrity and sincerity of life were above reproach.

In some sections, owing largely to economic pressure, many of the early schools gradually gave way to the public school system as it became perfected, and Friends turned their efforts toward the support of higher education, the importance of which loomed larger and larger as time went on. Some of the secondary schools have persisted, however, particularly in the East. On the Atlantic seaboard ranging from Washington, D. C., to Maine, there are fifteen secondary schools under the direction of Friends. Seven of these are boarding schools and the rest day schools.

Why all this effort to maintain sectarian schools when the modern system of public High Schools and State supported colleges with all the resources of the tax paying public behind them, can offer such marvelous opportunities as they are offering today? Would it not be better for the Friends to join hands with the public school authorities instead of trying to run a little side show of their own?

Some think it would, and all who are public spirited, of course, want to do everything possible to further the cause of public education. Many Friends are loyally working either as teachers or as administrators in the public school system. Many feel, however, that in addition to whatever we can do for public instruction, as Friends, we have a particular contribution to make in the educational field. As was the case with the early Quakers, we have a particular viewpoint and a particular way of life to promulgate. How can our distinctive views be successfully implanted in each succeeding generation unless we do something to inculcate these ideas in our young people? If they are to be interested in the Society, they must be brought up in an environment which is conducive to the ideas which we hold dear.

This environment involves chiefly the church, the home and the school. All three must share the responsibility of providing the right development. One of the difficulties with the church and the Sabbath School, however, is that they have the children but once a week (if even that often) so that the moral and religious training given there needs to be supplemented by the school as well as by the home. Religion is something to be lived out, if it is to mean anything. It is something for every day and not just for one. How else can the Christian virtues be translated into action? The church, the home and the school should, therefore, supplement each other and work in the closest cooperation for their problems are all part of one large pattern. The school can not be left out however and still get good results.

It should not be inferred from this that to properly train the young, they should be preached to seven times a week and be harassed by constant moralizing; to the contrary, actions speak louder than words and they should be taught by example. Our boys and girls should have perpetually set before them living examples of kindliness, sincerity, tolerance, and everything else that goes to make up the best Christian character. At this point comes the great challenge for those of us who are teachers, for the preacher himself does not need to be any more careful in his personal example than one who teaches, for children are extremely critical, and very quick to see through a sham. Perhaps something can be done toward the development of character by the method of teaching but character is more likely to be caught than taught. The staff of any institution is the most important feature regarding it. Equipment may be important but personality is paramount. It may justly be said that whatever success the Friends have had in the field of education in the past, that success may be

attributed to the extraordinary quality of consecrated teachers who have given themselves unstintingly to the cause of school mastering because they felt a responsibility for the training of the young.

The first responsibility is to the youth of our own homes and our own Society. To some this may sound narrow and undemocratic but the church can not long continue to educate others unless it educates itself. Sometimes, however, it is practical to educate others at the same time that we are educating ourselves. Many people are appreciative of Quaker schools and want their children brought up under the same careful regime. This offers one of the very best opportunities for church extension. New ideas for any society can best be instilled through its youth. No small challenge then is placed before us when we are asked by parents to train their children.

We believe that a fundamental conception of the Christian life involves the acceptance of Jesus' teaching regarding good will. According to this, men should live at peace with each other, and they should have tolerance for each other, regardless of race, or nationality. The inculcation of these ideals in the children of the present generation is more important than all sorts of reform work after they have grown up and their ideas have become fixed. Some one has said that one "former" is worth a hundred "reformers" where personality is growing.

Schools then and colleges, too, for that matter, offer the greatest of challenges to the church. They are the most promising method we have of really changing the social order that is, into the social order that ought to be.

Our Friends schools perform two distinct functions: first, that of conserving the youth of our own Society, and second, that of spreading the leaven of a sincere life permeated with good will to thousands of children who, though not members of our own Society, are intrusted to us for their education.

Of course, the public schools should and do teach many of the qualities that have been mentioned. Very properly, however, the public schools cannot teach religion, at least not any form of sectarian religion. They no doubt do teach religious attitudes, at least we hope they do. As Friends we very definitely do want to teach religion, however, and to feel free to place the emphasis on the points that we think are vital.

Some may patronize Friends schools because of their superior scholastic standing and to secure the individualized attention which the large public school system finds it impractical to give. These are good reasons, but in many places the public school authorities are improving standards to a point that taxes the best resource of the independent school. Perhaps a few patronize Friends schools as well as other independent schools to avoid association with underprivileged children whose cultural standards are lower than those desired. This is a great temptation, particularly if the parents have money. Most parents are sufficiently democratic, however, to be willing for their children to go to public school for at least a part of their education. Friends schools are not maintained, however, with any thought of exclusiveness but with the idea that we must be left free to teach the Christian way of life and to rear our children in an atmosphere that is friendly to the Quaker viewpoint.

Some strenuously object to this segregation into sectarian schools, claiming that it tends toward narrowness, and leads to indoctrination. Such tendencies are avoided in most modern education. There is, of course, certain danger of narrowness which must constantly be fought. Indoctrination in the sense of dogmatic teaching must also be avoided, but it is our duty to teach facts; all the facts so far as they can be determined. We want our young people to be fully informed so that their decisions may be made after all the evidence has been carefully weighed. Young people then should have religious in-

WILMINGTON COLLEGE

Founded 1871 by the Friends

Retains the Ideals of the Founders

Strong Liberal Arts College.

Teacher Training Department recognized by Ohio State Department of Education.

Pre-law, medicine, dentistry, and engineering courses fitted to meet needs of students preparing for these vocations.

High-grade instruction in piano, pipe organ, voice, orchestra, and band instruments at a price within reach of all.

A high grade Quaker minister the College Pastor and teacher of Bible.

Wilmington College majors in friendliness.

Fall Term opens September 16, 1929.

Address all communications to

B. O. SKINNER, *President,* Wilmington, Ohio

struction, for religion is a vital part of life. In addition to general instruction in this field, it is the right of every young Quaker to have a thorough understanding of the motives which drove his forefathers in pursuit of religious freedom and what they felt to be the essentials of a good life. With such a background, perchance, he may be impelled to attack with greater sincerity the problems of today.

It will be a sad commentary, if the Society of Friends should fail to measure up to the great opportunity which has now opened before it in the world at large, simply because it somehow failed to pass on to its young people the type of education which will carry them forward with enthusiasm and conviction to meet the problems of their generation.

Westtown, Pa.

The Woolman School of Religious and Social Study

BY VINCENT D. NICHOLSON

THE most conspicuous service which the Society of Friends has rendered to American life is, perhaps, in the realm of education. A new Friends community in the 18th and 19th centuries first set up a Meeting and then established a school. Throughout every Yearly Meeting, day schools, boarding schools and colleges have afforded more than average educational opportunity—first to members of the Society and later to the community at large. A large number of these institutions have survived to achieve an influential place in modern education.

A new need is now challenging the educational genius of the Society of Friends. The discoveries which have revolutionized our knowledge and use of the physical world have not left untouched the realms of religion and social relations. Until recently it was a prime function of religion to fill the gaps in man's scientific understanding of his world. The large areas of unexplained phenomena belonged to the realm of the supernatural, where man had many significant contacts with the Divine Being. These gaps are rapidly being occupied by scientific discoveries, bringing all phenomena within the understanding and under the increasing control of the human mind. These conquests of science, extending in ever widening circles man's understanding and control of his world, have taken from religion much of its ancient significance. With large numbers of people, God has been pushed back into a realm that is removed from normal experience. The primitive man made sacrifices to God in order to bring rain for his crops; the modern man uses irrigation and improved methods of soil cultivation. Our grandfathers gathered in churches to pray for relief from a scourge of epidemic disease; we consult the physician and the sanitation expert. Our fathers consulted the minister of the gospel for advice as to difficult problems in child training; we consult the pediatrician, the psychologist and the psychiatrist. Many a man who formerly sought peace of mind and integrity of purpose in attendance upon the house of prayer, is being told that the same results can be better attained by the use of psychoanalysis or by the employment of other discoveries in the field of psychology.

In yet another realm, the claims of religion have been waging a losing battle with the sweep of industrial progress. There was a time when men sought compensation for the hardships of this life by contemplation of, and preparation for, a more beatific life to come. Now that these hardships (in our own country, at least) are being rapidly ameliorated, one incentive to a cultivation of the life of the spirit is being diminished. It formerly took generations for the luxuries of one age and one class to become the comforts and later the necessities of the multitude. This cycle is now telescoped into a few years as illustrated by the telephone, the automobile, the radio and the use of electrical appliances. As man has become more and more engrossed in the subjugation and enjoyment of the material world, more and more conscious of his enormous powers, he has become less interested in religion as an approach to truth or as an aid to enhancement of life.

There are those, however, for whom life holds a profound significance that cannot be charted by the geologist, the physicist or even the most enlightened psychologist. It is still true that the palace, unless it houses the spirit of friendship and love, is more barren and meaningless than the tent in the desert. Yet the combined scientific genius and mechanical power of a continent cannot construct a friendship. The supreme significance that gives meaning and purpose to man's quest for knowledge and desire for power lies in the realm of personality. In this realm, life is not conditioned by time and space and material circumstance. We find fellowship with the great souls and prophets of ages past, we commune with the spirit of Jesus Christ, we are lifted up by loyalty to friends and loved ones even when they are away from our physical presence, and in this realm, made significant by inter-linking personalities, we feel drawn to a central, integrating Personality—to a God whom no man has seen.

It is for the exploration of this world of the spirit and its relation to the teeming life of our time, that Woolman School has been founded. Such a specialized school of research is a recent need of our generation. Study in all realms of knowledge has become highly specialized. Authority, which persuades the allegiance of men, must be based upon research that cuts deeply and extends widely into the facts of experience. We need, and have provided, schools which help our young people to an understanding of their physical world and those human institutions which have grown up in it. Do we not need a school for the reverent and thorough study of the inner and spiritual significance of this body of knowledge, in the changed and changing conditions of modern life? There are many technical schools where our young people learn how to use increasingly complicated machines; there are few schools where they may study the increasingly complicated social problems resulting from the use which men make of each other. There are business schools where young people begin to learn how to manage a bank or a factory or a railroad. There is little opportunity (at least in the Society of Friends) for the study of the staggering problems which now face what has been the world's greatest institution — the Christian Church.

The Society of Friends has never been interested in the development of so-called theological seminaries or divinity schools, and this new project has no such aim in view. There seems, however, to be a clearly defined need for some school of religion where young persons deeply concerned for the interests of the Society of Friends may come together for study and companionship. This need has been expressed, not only by persons who expect to devote their entire time to

A GRADUATE CENTER

FOR STUDY—EXPERIMENT—RESEARCH

considering

Religion in Modern Life

in the light of

The Significant Contributions From the Experience of the Society of Friends

HENRY T. HODGKIN, Director

assisted by

RUFUS M. JONES

And Other Creative Leaders

LOCATION — Convenient to the colleges and libraries near Philadelphia, Penna.

INFORMATION — Address communications to Joseph E. Platt, 20 South 12th Street, Philadelphia, Penna.

religious or social service, but by persons who desire such an educational opportunity before entering upon business, profession or home-building. The feasibility of withdrawing for a year or two from the direct path of life work was demonstrated by the war period, when millions of young men were absent one to five years, without serious consequence to their life plans.

The new school will profit by the experience of Woodbrooke, England, which has had a conspicuous success in somewhat the same field. It will have as its director, Henry T. Hodgkin of England and China, one of the great personalities of temporary Quakerism. Associated with him will be Joseph E. and Edith Stratton Platt, who have ably devoted the past two years to the enterprise in its initial stages. Present prospects indicate that the faculty will also include as part time lecturers, some of the ablest educators in colleges in and around Philadelphia, furnishing a rare opportunity to the student group fortunate enough to attend.

The school will open in the Fall of 1930. The permanent name is still an open question and the exact location has not been determined. Several sites are being considered for purchase out of funds realized from the recent sale of the former valuable Woolman School property at Wyncote, Pennsylvania. Information can be secured from Joseph E. Platt, 20 South Twelfth Street, Philadelphia. Suggestions from interested persons will be greatly welcomed, since it is desired that this enterprise should be the cooperative undertaking of Friends in America.

WESTTOWN SCHOOL

"In a land of rolling country in the middle East," as the school song relates it, is situated Westtown School. Perhaps some of the far Westerners would not agree that Chester County, Pennsylvania, is "middle East," but here for more than a century and a quarter, Philadelphia Yearly Meeting has been educating Quaker youths from all over the United States. In fact, over fourteen thousand of them have passed through its doors.

This year twenty different states were represented in the student body of approximately two hundred fifty. Of this number two hundred three were boarders and the remainder day pupils. Next year the enrollment promises to be even greater. Non-Friends are eligible for admission only when one parent is or has been a member of the Society.

Westtown's chief stronghold is college preparatory work in the High School years, the boarding pupils nearly all being in the upper four years. Probably two-thirds to three-fourths of the graduates go on to college. A survey of Westonians in college during the past year showed representatives in seventy-nine different institutions, including both colleges and technical schools of various sorts.

In order to provide for those graduates who desire to attend such colleges as require entrance examination, a center for these tests is maintained. Thirty-six pupils were examined at Westtown under the College Examination Board this year.

Westtown boys and girls do not spend all their time preparing for examinations, however, as a glance at the record of spring sports will reveal. The tennis team played seven matches and the track team participated in three dual meets besides taking part in the Friends School Relays at the University of Pennsylvania Relay Carnival. The baseball team played eight games and the schedule was perhaps the hardest ever faced by a Westtown team. Each of these teams came off with a full share of victories, sometimes the lion's share. This year the annual Water Carnival on the lake was revived and great sport was enjoyed by the various classes in canoe and swimming races for both boys and girls.

Dramatics, too, claim attention in the Westtown of the modern day, although the faculty committee in charge allow only two major plays each year and these of the best selection. On the evening of Alumni Day, members of the First Class and below present some play from Shakespeare. This year it was "Twelfth Night" and last year it was "As You Like It." The custom has also been started for each Senior Class to present a Greek play on the evening preceding Commencement. This year "Alcestis" was given. Dramatic events in the spring are held in the out-door auditorium or "Greenwood" as it is called, although at times rain drops force a hasty retreat to the Gymnasium.

Music also comes in for a share of attention, although the chorus and orchestra are rather amateur organizations. The Music Club is one of the most popular in school and a number of pupils take piano lessons. The Student Welfare Committee of the Alumni Association has done a great deal toward bringing to the school good musical recitals with the thought that a taste for the best should be cultivated.

The Alumni are a most loyal group. Each year at the time of reunion a big tent is erected on the lawn and literally hundreds, this year probably sixteen hundred or more, return to their Alma Mater to spend a day on the campus and to meet their old friends. The program on Alumni Day this year centered around the hanselling of a new Meetinghouse, the gift of Arthur and Emma Foster Perry of Boston. Formerly the meetings have been held in the school building. The new structure is of stone and follows the lines of the early Meetinghouses of Colonial days. It is beautiful in its simplicity and its opening marked the fulfillment of a dream for Westtown.

The address of the occasion was made by Dr. Augustus T. Murray of Washington, D. C., on the subject of "The Quaker Meeting and Modern Life." His remarks were most fitting and helpful and are printed in full in the summer issue of the "Westonian."

The day held one very unexpected pleasure, for the group was greatly surprised to have Mrs. Herbert Hoover ushered to the platform just as Dr. Murray's address was about to begin. Everyone was, of course, pleased to feel that "the First Lady of the Land" was willing to consider an Alumni Reunion at Westtown worthy of her notice. She spent a most informal day, having picnic lunch on the lawn, seeing the school plant and greeting a few of her acquaintances. She returned to Washington that evening.

The next great occasion for the new Meetinghouse was Commencement on Sixth Month twelfth, when fifty-five boys and girls received their diplomas. Dr. Rufus M. Jones gave the graduates some excellent advice in his address on that occasion, making a fitting close to the one hundred thirtieth year of the school's history.

WESTTOWN SCHOOL
Founded 1799

A Coeducational Country Boarding School for Friends

Educators in these days are emphasizing the importance of character, thorough scholastic preparation, and health. These educational aims have been stressed at Westtown since its founding. The entire school regime is planned with character development as the chief goal. The life at the school is simple and wholesome, undisturbed by the distractions which beset the life of the day pupil; it tends to promote good habits of study and is an excellent preparation for the greater freedom of College. Moreover the location on a 625 acre farm in conjunction with great regularity of life and plenty of outdoor exercise contributes in an unmistakable way to fine physical development.

For Catalogue and information, address

JAMES F. WALKER, Principal

WESTTOWN, PENNSYLVANIA

GEORGE SCHOOL

George School graduated the largest class in its history on June 11th, when ninety-nine boys and girls received the school diploma. A great majority of these students will enter college next month, having chosen a wide variety of institutions for their higher education. Twenty-five are planning to enter Swarthmore. Four have selected Earlham. Three more are expecting to attend Haverford.

The school is directed and controlled by Philadelphia Yearly Meeting, Fifteenth and Race Streets. It has shown, in thirty-six years, a sturdy, continuous advance, a constant growth in numbers, equipment, and capacity for service.

When George School was established in 1893, in accordance with the will of John M. George, of Overbrook, Pennsylvania, there were 155 pupils, all housed in one building. Today there are 300 pupils and sixteen modern well-equipped buildings, overlooking the school estate of 227 acres, and miles of open country.

Yet this material growth, though gratifying in itself, is merely the reflection of something of still greater importance, namely, the School's inner life, its loyalty to its ideals, and its steady maintenance of the highest moral and educational standards. In the recent rating of private schools conducted by Mr. Clay J. Daggett, Assistant Professor of Education at the University of Wisconsin, George School was ranked second among all the co-educational schools of the country.

George School was one of the first schools to be accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland. In recent years graduates have attended Brown, Cornell, Harvard, Lehigh, Michigan, Pennsylvania, Princeton, Wesleyan, Wisconsin, and Yale Universities, and such colleges as Amherst, Antioch, Connecticut, Dartmouth, Earlham, Goucher, Haverford, Lafayette, Mt. Holyoke, Pennsylvania State, Rutgers, Smith, Swarthmore, Vassar, Wellesley, and Wheaton.

As an example of the success of George School graduates in college, five of the class of 1924 gained Phi Beta Kappa honors, three at Swarthmore, one at Goucher, and one at Vassar.

A year which holds much of interest is being planned. The enrollment is nearing completion and a strong Faculty has been appointed. Several of its new members belong to the Society of Friends. Richmond P. Miller, formerly Professor of Political Science at Swarthmore College, will occupy the newly established position of Director of Religious Interests. Pauline Terrell, a graduate of Penn College and formerly Secretary to Walter C. Woodward, Editor of THE AMERICAN FRIEND, will join the Social Science Department, after two years of study and service in Europe. Eleanore M. Hoyle, a Westtown and Oberlin graduate, joins the Faculty to teach Latin, while Caroline M. Stabler, George School and Smith, will be a French instructor. Edith H. Harned will be assistant to the Dean. She has served several years as Dietitian at Westtown. Swarthmore and Earlham are already represented in the Faculty, the latter by C. Birkenshaw Mendenhall and Alfred J. Carter.

The boys and girls of George School enter with enthusiasm into the various activities of the school. Besides the two Athletic Associations, there are societies for debate and discussion, the Dramatic Club, the musical societies, the College Settlement Sub-Chapter, the Nature Club, The Stamp Club. the Camp Fire Girls, and the School's weekly paper, the George School News. Many of these activities are an integral part of the curriculum. All are sponsored by members of the Faculty.

GEORGE SCHOOL

College Preparatory Coeducational Established 1893

Directed by the Philadelphia Yearly Meeting of the Society of Friends

51 Graduates Entered 20 Colleges in 1928. Broad, Cultural Courses and School Life. Manual Training. Home Economics. Shop Work.

Boys and Girls in the Same School under Conditions that meet the Approval of the Most Careful, Discriminating Parent.

Endowment. 227 Acre Campus. 25 Miles from Philadelphia. 10 Miles from Trenton.

For Catalog and Illustrated Booklet, Address

GEORGE A. WALTON, Principal
A. B. (U. of Penn. '04), A. M.
WILLIAM EVES, 3rd, Dean
B. S., E. E., Princeton '11
E. CONSTANCE ALLEN, Dean
(The Mount School)

Box A George School, Pennsylvania

OAK GROVE SCHOOL

Oak Grove was founded in 1849 and continued as a co-educational school for three-quarters of a century distinguishing itself for high standards of scholarship and character. In 1925, it opened as a school exclusively for girls, and the wisdom of the new policy was established by the immediate success and continued progress of the school. An extensive building project was begun in 1927 and the first unit of a magnificent quadrangle was completed early this year. It takes an artist to design a building that really catches the spirit of its environment, but all who see the beautiful new *fire-proof* dormitory at Oak Grove are immediately conscious of a subtle atmosphere that pervades every detail and makes it unlike any other. The poetry of youth, the high longings of girlhood, the romance of whispering pines, and the inspiration of wide horizons have been caught and expressed in brick and stone.

Oak Grove believes that a girl's days in boarding school should be purposeful and industrious but also creative and joyous. It prepares her to do well the work she likes best and to discipline herself to accomplish every necessary task. It aims to help each girl to have

(Continued on page 553)

BRIGGS HALL

OAK GROVE SCHOOL

OAK GROVE extends a cordial welcome to purposeful girls seeking a thorough scholastic foundation where devoted teachers take a vital interest in the progress of each girl. The Friendly atmosphere fosters character development.

College preparation is emphasized. Advanced courses for High School Graduates. Special courses in Art, Music and Expression. Exceptional training in Physical Education. Riding for each girl. Separate Junior Department for younger students.

Spacious Gymnasium. Fine tennis courts. New athletic fields. Amphitheatre for dramatics. Glee Club. Orchestra.

The buildings crown a sunny hillside. The beautiful new dormitory is fireproof and equipped in a way to delight both students and parents.

You are invited to write for a catalog of Oak Grove, the first Quaker school exclusively for girls in the United States.

Principals: Robert Everett Owen and Eva Pratt Owen
Oak Grove, Vassalboro, Maine

Aim

Oak Grove believes that a girl's days in boarding school should be purposeful and industrious but also creative and joyous.

To educate the whole girl, not merely to teach subjects

To train her to think rather than memorize

To prepare her to do well the work she likes best but discipline herself to accomplish every necessary task

To teach her the hygienic living that brings radiant health

To open her heart to the beauties of nature in the song of birds, the fragrance of wild flowers and the majesty of the stars

To emphasize the refinement and courtesy that add grace and power to her social life

To inspire her to discover and release her individual talents

To lead her to know the power and joy in a consciousness of God

To instill a love for simple pleasures, hard study, wholesome habits and high thoughts

To help each girl to have life and to have it more abundantly

This is the aim of Oak Grove.

Friends University

Wichita, Kansas

"Where Performance Exceeds Promise"

A Message to Fathers

TO you whose duty it is—and pleasure as well—to decide the all-important question of the college in which your boy or girl shall spend those four vital years, we offer this little "painting in prose" in the hope that it will give you a clear picture of "First Impressions" of Friends, as seen through the eyes of others. Should you decide to visit us, before making your decision, we feel sure that you, too, will be able to subscribe heartily to the sentiments expressed herein, by the "Stranger Within Our Gates." To continue:

"In my careless meanderings I drifted into a western town. On arrival I found it to be a city, metropolitan in character, habits and outlook, but withal it had not lost the enthusiasm, the hospitality nor the high hopes of the earlier western town. Being interested in education I took one of the city's modern small-unit one-man street cars which bore the legend 'University' and rode to the end of the line.

"A fellow passenger—evidently a student—seemed kindly disposed and I spoke to him.

" 'There is something different about the air of things over here; can you tell me what it is?'

" 'We think it is due to the trees. They are older and larger in University Place,' he said. As we walked across the campus in the midst of student groups I insisted that trees couldn't do it—there was something else. 'We try to make our name real,' he replied. As I failed to comprehend, he added, 'This is *Friends* University, you know.'

"As I lingered in the corridors watching the students come and go, again the spirit which I could not define and certainly could not ignore began to make itself felt. I found it impossible to make an adequate explanation, either of my own feelings or of the students' attitude. I began to ask questions of students and instructors. All seemed willing to answer. The various answers revealed different points of view but told the same story.

"—'What you notice is the absence of cliques, or at least the small effect they have upon the student life as a whole. Without fraternities or sororities the central activities of the college are of first interest to everybody.'

"—'Part of it is in athletics. The boys play each for the team instead of selfishly trying to star. All are eager to help the team, for they know that the players have had no favors.'

"—'We all know what you mean. Personally, I think it is the vocational guidance. The students are industrious because they are doing the right things for their individual interests. No, we don't use mental test for admission or for credit. We use them to help us understand the students' preferences and needs.'

"—'I like it because everybody is helping me. I am trying to learn to reciprocate. Doesn't it sober you to look at that group of students. They shall have the best I can give.'

"—'The situation you have sensed is due to the unity of spirit and of purpose in the faculty. All are working on the task of developing each individual student to the extent of his capacity. This singleness of purpose has welded them together in an unusual way.'

"—'The thing is getting you so soon? It gets us, too. It is the dominant good-will. Nobody escapes. You can't explain it. You must live in it to understand.'

"—'I am sure I do not know. It may be religion. A good chapel exercise seems to contribute to it.'

"—'We have discussed this question often among ourselves. We do not have a conclusion that all can agree upon. The thing that appears to me of weight is a certain spirit of progress among us. One will take a forward step and then another. But what keeps the unity of it all? The whole institution seems to be moving toward a goal. All see this, looking backward. Someone is looking forward—perhaps more than one. Is the vision clear or do they feel their way? Perhaps no one knows that.'

"I penetrated to the offices. One of the girls replied, 'First, absolute truth and accuracy. No bluffing.' Another said, 'It takes a lot of time to be courteous, but we like to do it that way.' Among the administrative officers I found insistence upon high scholarship and ability and will to do good teaching. They said, 'All good colleges require the first and all good high schools require the second. We must have both.'

"When I got to the President *he* asked the questions. Finally I moved him from school spirit and ideals to things more practical—though he would not admit that they were more practical. In the business end he said they were pushing one thing, 'balance the budget.'

"After that he wanted to increase resources so that they could offer greater opportunities to the students. He thought greatest efficiency and minimum cost per student hour lies in the neighborhood of five hundred. He added, 'The final limit for numbers should not be fixed arbitrarily. It depends upon the answer to this question, "How much can you grow and retain the spirit of the small college?" Do you know what I mean by the "Spirit of the Small College?" ' After the experiences of the morning I thought I knew but in fear that he might ask me to state it I retired. It was an interesting half-day. It leaves me wondering yet.

"Also I have a new question: 'Shall I send my son or daughter to my own Alma Mater or to Friends University?' "

GUILFORD COLLEGE

Guilford College completed its ninety-second year of operation on June 3, 1929, with a graduating class of 56, the largest by thirteen of any class in the history of the College. Of this number thirty-seven will enter the teaching profession, ten will take up some line of business, four are planning to enter the ministry or some other definite religious work. The rest will be distributed to law, medicine, journalism, graduate work and homemaking.

The enrollment for the year was 305, of whom 126 were Friends representing ten different Yearly Meetings. Seventy were Methodists, forty-five were Baptists, and seventeen were Presbyterians. Other churches represented were Episcopal, Christian, Disciple, Lutheran, Moravian, Pilgrim Holiness, Universalist and Catholic. This makes a total of twelve different churches represented in the student body.

In addition to North Carolina the following states were represented: New York, Pennsylvania, Virginia, Iowa, New Jersey, Indiana, Kansas, Mississippi and Ohio; also the District of Columbia and the foreign countries of Cuba and Japan.

During the year the faculty has given much time to the study of methods of arousing interest in high standards of scholarship and the adjustment of the work in the various departments so as to secure progression in the quality of the work which the student does from year to year in his college course, in addition to providing means for him to accumulate hours of credit. The *new curriculum*, published for the first time in the catalogue issued in April, 1928, serves as a convenient background on which to work out these methods.

Nebraska Central College Intercollegiate Debating Teams, 1928-1929

For the third year the students and faculty have maintained a period of worship during the Wednesday morning Chapel. In addition to maintaining the regular weekly prayer meetings and Bible study classes, a number of students participated in the conferences held in the different quarterly meetings during October and November. This took the place of the Gospel Team work which had been carried on during the previous two years.

A Guilford College Club composed of *women* and men, interested in promoting the welfare of the College, has, during the past year, bought new curtains for the stage and completely refinished and reseated the Auditorium at a cost of, approximately, $5,000.

The Guilford football team for the fall of 1928 has the distinction of having won all its games with the "Little Six" group of colleges in North Carolina.

One student who graduated from Guilford College in June, 1928, was in debt to the College and one member of the faculty $299. He began teaching the third week in September. On the 24th of October he paid off a note for $49. In November he paid $75, and a like amount in December. By the 25th of February he had paid his entire indebtedness. With five months' work an indebtedness of near $300, plus interest on the same, had been paid from a salary of $115 per month. This was one of the finest examples of thrift and integrity in paying College indebtedness that we know of. The College has a loan fund of about $26,000. This is now loaned out in 147 notes. During the past year $5,057.31 was collected on these student notes. At this rate there is a turnover of the entire fund in approximately five years.

NEBRASKA CENTRAL

The general outlook for the coming year at Nebraska Central College is very encouraging. Guy W. Solt ('26), Extension Secretary, and John H. Ferguson ('29), who are visiting a number of communities this summer, report a splendid interest on the part of parents and of prospective students.

There are very few changes in the personnel of the Faculty for next year. A splendid spirit of loyalty and of service has been shown through the years on the part of those serving as instructors in the college. Willis H. Harner, a graduate of Wilmington College in 1926, and who received his Master's Degree at Haverford College in 1927, is to become the instructor in Religious Educa-

LINCOLN SCHOOL
PROVIDENCE, RHODE ISLAND

Lincoln School is a Friends School for Girls under the same management as Moses Brown School for Boys. The school offers college preparatory and general courses. The new laboratory permits special opportunities in Science. A spacious gymnasium affords ample facilities for physical training, while the extensive grounds provide for a great variety of outdoor sports.

FRANCIS E. WHEELER, *Principal*

tion for the coming year. The personnel of the Faculty and Staff is as follows:

Ora W. Carrell, President, Professor of Religious Education.

Matthew Herbert Watson, Dean, Registrar, Professor of History.

Milo H. Crosbie, Professor of Latin and German.

Julia Mesner Crosbie, Professor of English and Librarian.

Golda O. Ruan Carrell, Professor of Expression and Public Speaking.

Charles E. Ellis, Professor of Science.

Clotilde Pretlow, Professor of Spanish.

Hazel Thornburg, Professor of English, Dean, and Director of Physical Education for women.

Vera B. Hutchinson, Instructor in Art.

Emily K. Hottenstein, Professor of Psychology and Education.

John W. Beeman, Professor of Chemistry and Physics and Dean of Men.

Willis H. Harner, Professor of Religious Education.

Guy W. Solt, Extension Secretary.

Harlan T. Jones, Treasurer and Superintendent of Buildings and Grounds.

Theodore L. Moore, Director of Physical Education for Men.

Theodore Foxworthy ('13) and his wife, Estella Ellis Foxworthy, are spending the summer in special work among the Doukhobors in Canada in cooperation with some of the Philadelphia Friends.

President and Mrs. Carrell, together with Madeline Turnby, Letha Miller, Florence Hockett and Lucy Miller, attended the sessions of the joint Y. M. and Y. W. C. A. Conference at Estes Park, Colorado, just following Commencement week. This is the Conference of the Rocky Mountain Region and includes the states of Kansas, Nebraska, Colorado, Wyoming, Montana, Arizona, New Mexico, et cetera. More than 460 leading College and University men and women were in attendance this year. Among the leaders were Dr. T. Z. Koo of China, Bruce Curry and Powers Hapgood. President W. O. Mendenhall was also one of the leaders this year.

TWO NOTABLE MAGAZINES

We would call attention to two magazines which are all but indispensable to those who would keep abreast of Christian Education in this country in all its varying phases. One is *Christian Education*, published monthly, omitting July, August and September, by the Council of Church Boards of Education. Subscription price $1.50. The other is the *Bulletin*, published quarterly by the Association of American Colleges, subscription $3.00. Dr. Robert L. Kelly is editor of both magazines, the editorial offices being at 111 Fifth Avenue, New York City.

EARLHAM COLLEGE

At the annual commencement exercises held at Earlham on June 17, two honorary degrees were awarded. C. Francis Jenkins of Washington, well known inventor, received the degree of doctor of science, and Dr. Adolph Gerber, of Flensburg, Germany, who was professor of German and French at Earlham from 1886 to 1904, received the degree of doctor of letters.

Ruby Davis, Professor of English at Earlham, has been granted an award by the American Council of Learned Societies to cover a part of her expenses while doing research work on the sources of Bede's poetry, in Europe, during the summer. She will attempt to locate and establish the authenticity of certain manuscripts. Her investigations will take her to England, Switzerland, Holland, Austria, and Italy. She is accompanied by her sister, Nellie Davis, and Hilda Hickman.

Three members of the graduating class of this year have recently been appointed to teaching posts in the Orient and will sail late this summer to begin their work there. William Webb, Richmond, will enter on a three-year term of service at the American University at Beirut, Syria, as a teacher of English. Roscoe Stinetorf, Richmond, has accepted an appointment under the American

"A College with a Friendly Spirit"

NEBRASKA CENTRAL COLLEGE

CENTRAL CITY, NEBRASKA

A Character Training College of High Standing

The College of Nebraska Yearly Meeting

MAIN BUILDING

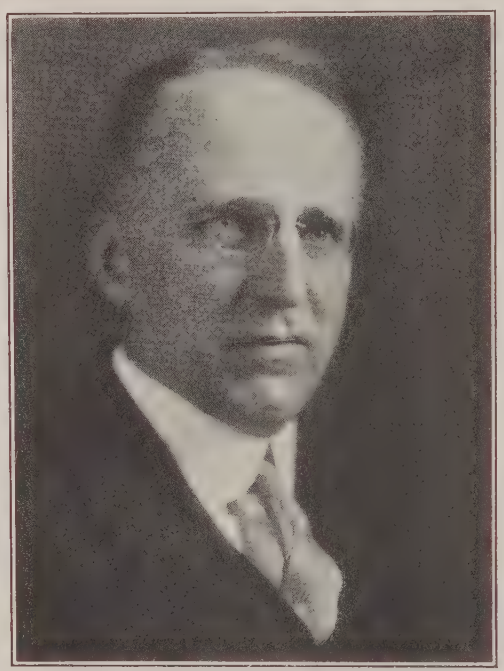
Fully Accredited with the State University of Nebraska and with the State Department of Public Instruction—*Trains for Complete Living: Spiritual, Intellectual, Social, Physical.*

A Four-Year College which Offers Courses Leading to A.B. and B.S. Degrees. Also offers Pre-Professional and Normal Training Courses—*Strong Faculty, Christian Ideals, Low Costs.*

College Year Opens—September 10th

For Catalog and Full Information address

O. W. CARRELL, President, Central City, Nebraska



EARLHAM COLLEGE

Presents its new President

WILLIAM CULLEN DENNIS

Washington, D. C.

Who will assume his new duties the first of September

For many years President Dennis has been recognized as one of the foremost international lawyers of this country. On numerous occasions he has represented the United States Government in arbitration cases with other countries. He spent two years in Peking as legal adviser to the Chinese Government.

During this period he has maintained his educational connections, having taught law and jurisprudence in some of our leading universities. For a considerable time he has been a member of the Board of Trustees of Bryn Mawr College.

As a distinguished son of Earlham College, and son of one of its best beloved Professors, the late Dr. David W. Dennis, he is returning to his Alma Mater in response to its call for service. We feel that he has a great contribution to make to Earlham College and to Friends education in America.

THE BOARD OF TRUSTEES
EARLHAM COLLEGE
RICHMOND, IND.

PACIFIC COLLEGE

NEWBERG, OREGON

A standard college of Oregon, fully accredited by the United States Bureau of Education and by the Oregon State Department of Public Instruction

A liberal education, under the best Christian influence at a minimum expense.

Why not spend next year in the most healthful and beautiful state in the union, in "the biggest little college in Oregon"?

Date of Opening—September 16

For catalogue and full information, address

LEVI T. PENNINGTON, President Pacific College
NEWBERG, OREGON

Friends Board of Missions, at the Boys' School at Ram Allah, Palestine. He will be accompanied by his wife, Louise Allendar Stinetorf, also an Earlham graduate, who has likewise been accepted for work at the school. William Hugh Headlee, Morristown, Indiana, has been appointed instructor in biology for a three-year term at the American University at Cairo, Egypt.

Dr. David M. Edwards is now travelling in Europe as a member of the Sherwood Eddy party of twenty-five who are studying conditions on the continent. Mrs. Edwards is at the present time with Dr. Paul Edwards at Fisk University, Nashville, Tennessee. It is probable that Mrs. Edwards and her small daughter, Phyllis, will join Dr. Edwards in Europe in the fall, in which case they will remain abroad for a year.

At the annual meeting of the Alumni and Old Students' Union, announcement was made that Dr. Homer L. Morris, of Reading, Pennsylvania, was elected as alumni representative on the Board of Trustees of Earlham College. From 1918 to 1928 Dr. Morris was head of the Department of Sociology at Earlham. In his new capacity as a member of the Board of Trustees, he will succeed Murray S. Barker, of Thorntown, Indiana.

Two members of our biology department are teaching this summer. Millard S. Markle is at Hampton Institute, in Virginia; and Fred W. Emerson is at George Peabody College for Teachers, at Nashville, Tennessee. Dr. Marian E. Farbar, college physician, is connected with girls' camps in the state of Washington during the summer. She is serving as physician and is also teaching some courses.

E. Merrill Root of the department of English, who has been on leave of absence during the past year, will return this fall. He has been at East Thompson, Connecticut, where he has been writing, both poetry and prose.

PENN COLLEGE

Penn College was founded fifty-six years ago by the Friends of Iowa. The first graduation was in 1875 and a class has been graduated each year since. Throughout the years the college has been known for high scholastic standards and for a wholesome religious and cultural atmosphere.

Perhaps a quotation from the 1929 catalog will set forth the ideals. "Penn College is a distinctive institution. It was frequently said of the early Quakers of Iowa 'their word is as good as their bond'. Throughout the years the Faculty and students have stood for honesty, probity and personal integrity. Students are encouraged in the development of individual initiative and pride of workmanship.

"Penn's social ideals involve democracy, sincerity and simplicity. We believe that the constructive way to meet the demand for undesirable amusements is to furnish wholesome amusement. To this end a joint committee of students and Faculty cooperate in the best and highest development of our social natures. The true ideal of Penn College is that of living daily at the level of our best."

The truest test of the permanent value of a college lies in the character of the men and women it produces. The Alumni of Penn includes the names of many who have become famous by reason of outstanding service rendered in this and other countries. Of Gilbert Bowles it has been said that he has been the greatest single factor in the preservation of peace between the United States and Japan. Dr. Thomas Newlin asserted that if Penn College had never done anything but give to the educational world John Jessup and Charles Lewis their contributions to the Pacific Coast would have justified the expenditure of all that Penn had cost. Earlham College, Friends University, Whittier College, Guilford College and Nebraska Central College are indebted to Penn for such men as

PENN COLLEGE

OSKALOOSA, IOWA

Spencer Memorial Chapel

Arts and Sciences
Religion—Commerce—Music
Summer School

HIGH STANDARDS AND IDEALS—Our inheritance compels it.

CHARACTER DEVELOPMENT must accompany every other attainment.

CULTURE through music, forensics, Y. M. C. A., Y. W. C. A., Chapel Services, Cultured Faculty.

Schools of Engineering, Medicine,
Law, Agriculture,
Accept Credits from Penn.

William Penn Hall

Accredited Christian College

New, well equipped buildings and attractive campus.
Thoroughly qualified faculty.
Wholesome democratic atmosphere.

David M. Edwards, W. O. Mendenhall, Walter Dexter, J. Herschel Coffin, Elton Trueblood and O. W. Carrell. Clarence E. Pickett, Executive Secretary of the American Friends Service Committee and Alexander C. Purdy of Hartford Theological Seminary are also Penn alumni. The list of prominent physicians, attorneys, engineers, ministers, missionaries, teachers and farmers is too long for the brief space allotted to this article.

The history of Penn College is a story of struggle and sacrifice. The fact that Penn is accredited by the North Central Association and the Association of American Colleges bears eloquent testimony to the constant loyalty of the constituency in providing for the physical needs of the institution as regards endowment, buildings and equipment. During the past two years Oskaloosa and Mahaska County and the alumni and friends of the college have increased the assets of Penn by two hundred fifty thousand dollars.

VERMILION ACADEMY

Founded 1874

"The Friends Academy of the Middle West"

Vermilion Academy is located in Vermilion Grove, a small village secluded in a picturesque, wooded nook, and surrounded by a fertile and progressive farming community. It is, however, easily accessible, being situated near transportation thoroughfares.

This location, coupled with the sound work of the school which has produced students of a distinctive quality, generation after generation, should make it a strongly appealing school to forward-looking parents who are located in the Middle West, and who continue to have a Concern for a supremely important thing—a wholesome, idealized education for their children.

For testimonials and catalog, address

W. BRUCE HADLEY, Principal

VERMILION GROVE, ILL.

OAK GROVE SCHOOL

(Continued from page 545)

life and to have it more abundantly. It is a school for purposeful and refined girls of ability whose parents may feel assured that intelligent and devoted care will be given to their physical, social and spiritual as well as mental development. To the girl of purpose and character the new dormitory swings wide its doors and offers all the opportunities of Oak Grove where prevails a happy fellowship between the girls and their teachers.

Gannett Field is a recent gift that combines a model hockey field with a bowling green and space for track. A charming amphitheatre at one end where pageants are presented seats over six hundred. The new riding ring completely encircles the field and affords an ideal place for riding lessons and exhibitions. The gymnasium is a spacious and sunny building that is finely equipped with apparatus.

Two courses of study, the College Preparatory and the General Academic are offered besides a Post Graduate Course which attracts an interesting group of older girls each year the majority of whom come for a year of intensive work in preparation for the College Entrance Board Examinations, and teachers experienced in preparing students for college have special classes in advanced work for this group. Some students enter for the Graduate work because of the cultural advantages of a year in a girls' boarding school with all it offers in art, music, expression, physical education, recreation, social qualifications and the scholarly pursuit of one's favorite studies quite aside from their value as units.

While a majority of the girls come from New England, there were two from the Pacific Coast and one from the West Indies during the past year who will return in September. The new enrollment already includes girls from Pennsylvania, New York, besides the New England States and two foreign countries. One mother from Pennsylvania wrote that they were looking for a school that emphasized the real things of life and she had found her ideals more fully at Oak Grove than in any other school. A larger percent to date of new enrollments are Quaker girls than at any time in the past ten years, much to the delight of the management who hope to have Quaker girls from every Yearly Meeting in the United States.

An Oak Grove Girl and her mount.

VERMILION ACADEMY

As for the past fifty-five years, Vermilion Academy will open its doors to its student body this autumn prepared to carry through the work of the Academic year in the same vigorous, thorough manner which has been characteristic of it in the past. The first event on the calendar after the opening of school on Tuesday, September 3, will be the reception for new students and members of the faculty on Friday evening, September 6.

Something more than the usual additions to library and laboratory equipment will greet the student body, together with some improvements about the building. There is good reason to expect that there will be a good many new faces among us the first day, but these will soon be familiar as a part of our democratic group.

In a glance at the broader interests of the school, it is worthy of note that the

Academy has anticipated recently the bequest of 200 acres of land which was the entire real estate of "Uncle" John Henderson, given to the Academy at the death of his widow. This friend, so long beloved by the community, passed away in January, and the splendid gift of these friends soon becomes productive endowment, bringing the total of the Academy real estate to about 1000 acres of land.

Seven well-qualified men and women will carry forward the instruction through the year. You will be interested in knowing something about them.

W. Bruce Hadley, A.B. Penn College, 1927, will be Principal. He has been connected with the school two years, having been full-time teacher one year, and teaching part time the second year while serving as pastor of the meeting. He teaches Latin and one course in mathematics.

Surrilda Ellis, Ph.B., Earlham College, 1894, will be Matron of the dormitory and will teach Bible. She has done some graduate work in what is now The Biblical Seminary in New York City, and has been with the Academy for several years. She has spent many years in doing Social Service work in Chicago, and still employs her summers in this work. Her vision and consecration to the highest interests of the Academy have been a rich heritage of the Academy and the students who have known her.

Willard R. Ruby, A.B. Penn College, 1928, has been a graduate student at Iowa State College of Agriculture and Mechanic Arts this past year. In a few more weeks of work there he will have his Master's degree in physical chemistry. He takes up the work of science and mathematics at Vermilion. He is also Boys' Adviser and Physical Director. He is a four-year letter man, and has been interested in athletics throughout his student life. He emphasized track, but was a varsity basketball man two years, and is conversant with football. His excellent record as a student and as a man augurs well for the work at Vermilion Academy this year.

Helen Mills Peterson, A.B. Earlham College, 1924, comes to us with three years' teaching experience at Ridgefarm, Ill. She is an alumna of the Academy, and is thoroughly acquainted with its high traditions and its purpose. She teaches one of her major subjects, English, and is Physical Director of Girls. She has done graduate work in physical education at the University of Wisconsin (summer of 1925).

Hanna Hiatt Hadley, A.B. Penn College, 1925, has four years of teaching experience, three of them being spent at West Chester, Iowa. She will teach History and Home Economics. She is already known to the student body, having spent a pleasant year in community work with them the past year.

Mrs. Glenna York-Frentzel of Danville will teach piano one day a week. She has a very fine background of work under well-known Masters, and is in continuous demand in Danville and vicinity. She loyally continues to give her best to Vermilion Academy, and appreciates the purpose of the school to which she makes her contribution. She is Head of the Extension Department of the Chicago Conservatory of Music for this section, and has taken pupils from this vicinity, among whom the Academy was represented, to play in Chicago.

Mrs. G. W. Randolph is a special coach in play production and in the speaking contests which are an important feature at V. A. She is a Graduate of Western School of Expression, and a student of Columbia College of Expression. She has coached for the Ridpath Chautauquas, and was dramatic coach for the "Little Country Theater," Agricultural College, North Dakota.

Exactitude of thought makes for serenity of life.—SIR WALFORD DAVIES.

Hartford Offers Rounded Program of Education

Three distinct schools of the Hartford Seminary Foundation offer interdenominational religious training. Students are attracted from many countries. The 30-acre campus with distinguished buildings gives a background for nearly 250 courses by professors, instructors and lecturers numbering over 40. They represent many denominations. All classes open to men and women.

Students majoring in one school have open to them other classes on the campus. The Case Memorial Library of 125,000 volumes is one of the most complete collections in the country.

Theological Seminary

The world atmosphere of the seminary broadens every student. Emphasis on the gospel and its social implications. Completion of the full course leads to degree of B.D. Degrees of S.T.M. and Ph.D. for advanced work. Rockwell Harmon Potter, D.D., Dean.

School of Religious Education

This long established school trains pastors and lay workers for salaried places in the educational work of the church. Graduates are directors of religious education, field workers, secretaries of state Sunday School associations, pastors' assistants, etc. Degree of Bachelor of Religious Education on completing the full course. Advanced degrees are M.A., M.R.E. and Ph.D. Karl R. Stolz, Ph. D., D.D., Dean.

The Kennedy School of Missions

This graduate school is open to men and women holding bachelor degrees. It prepares for Christian work on any foreign field. A dozen languages available in phonetics laboratory. Special instruction in field of prospective labor of student. Degrees of M.A. and Ph.D. for advanced work. E. W. Capen, Ph.D., Dean.

Ask for booklets of school which interests you

Hartford Seminary Foundation

W. DOUGLAS MACKENZIE, *President,* Hartford, Conn.

The Biblical Seminary in New York

DR. WILBERT W. WHITE, President

Degrees in Theology and Religious Education

The Biblical Seminary in New York (interdenominational) calls the attention of students to the fact that its courses leading to the following degrees have been approved and registered by the Board of Regents of the University of the State of New York.

In the **Department of Theology:** Bachelor of Sacred Theology, Master of Sacred Theology, and Doctor of Sacred Theology.

In the **Department of Religious Education:** Bachelor of Religious Education, Master of Religious Education, and Doctor of Religious Education.

In addition the Seminary conducts a **Department of Missions** and a **Department of Social Service.**

The most modern pedagogical principles are employed in all departments. Bible study in one's mother tongue is the organizing discipline of the curriculum, but with due regard to the other disciplines belonging to each department.

Write for Catalogue, stating department in which you are especially interested. Address:

DR. WALTER E. BACHMAN, Dean, 235 East 49th Street, New York, N. Y.

Publishers—The Biblical Review

NEWS OF OUR MEETINGS

The Women's Missionary Society of Chicago closed a successful season with an evening dinner meeting at the meetinghouse, June 7. Mrs. Rudolph Malek, a missionary to Africa, gave a very entertaining and instructive illustrated address at this closing meeting. The other meetings of the last quarter were: April 11, at the Branson home, 6039 Woodlawn Avenue; and May 9 at the Matchett home, 9936 South Winchester Avenue. Ten meetings have been held during the year, with an average attendance of 35. The society was augmented with an addition of nine new members. The following sums of money were raised and expended for the purposes indicated: Foreign missions, $100; home missions, $50; Esther Baird love fund, $50; American Mission to Lepers, $25; Alice Kennedy fund, $15; to Erma Pickering of Cuba, $5; and delegate fund, $32. In addition, four Christmas boxes were sent to missionaries.

* * * *

Carthage, Indiana, Friends participating in a three weeks' Community Vacation Bible School shared in three departments. The Kindergarten with Marcella Lineback and Ruth Rhodes as teachers met in the M. E. Church; the Primary in the Christian Church with Faye Norris, Freda Kizer and Louise Taylor as teachers; the Junior at the Friends Church with Goldie Addison, Helen Silver and Mary Hahn as teachers. The average enrollment in all departments was sixty-three. The courses outlined by the Standard Publishing Company were used. The pastors, Lee Garrett and Clyde O. Watson, Methodist and Friends, respectively, assisted in the work with the Juniors. The closing day, the children enjoyed a picnic in Clyde Henley's beautiful grove. Contributions by the pupils in which interested people of the community helped cared for the financial obligations. Some of the outstanding features of the closing program were the pageants given by the Junior and Primary classes: "Moses" and "Mother Patience and Bright Eyes"; the Bible drill and Bible Story questions; the devotional services by both groups and the salute to the American and the Christian flags.

* * * *

The Fall Creek Church near Hillsboro, Ohio, held their homecoming on Sunday, July 14. Elizabeth Larkin, the oldest living minister who held a regular pastorate at Fall Creek, gave the address of the morning. Frank Milner who was pastor here for seventeen years gave the address of the afternoon. I. J. Davis from Leesburg, and Raleigh Bogan and wife, Spring Valley, entertained with their beautiful messages in song. Nine people were present who were there at the dedication of the church fifty-two years ago. A letter from James I. Diven, Houston, Texas, in which he told of his past experiences in this church was read and it was appreciated very much. John L. Montgomery read a manuscript on the History of the Church and it was found that the Quaker Meeting in this community was established in 1807-1808. At noon a basket dinner was enjoyed by all and the day was spent in renewing old acquaintances.

* * * *

O. Perry Bantz of New Providence, Iowa, has accepted the call of Friends at Jamestown, Ohio, to become their pastor, about September 1, when Lindley J. Cook and family leave for Portland, Maine. The meeting has suffered loss in the death of Roscoe Tidd, a prominent member, a trustee and member of the finance committee.

* * * *

Wm. C. Allen writes us that a Friends meeting for worship is held in Denver, Colorado, on Sunday at 11 a. m., room 228, Y. M. C. A. Building, East Sixteenth Avenue and Lincoln Street. He explains that this meeting is in no sense intended to compete, if that is the word, with the meeting in North Denver, and is primar-

ily for a group who desire to worship according to the old-time method of Friends.

* * * *

Friends of Puget Sound Quarterly Meeting are eagerly looking forward to the arrival of Maude Carter Smock, who is to become pastor at Everett, Washington, in September, a position which her brother, Fred E. Carter, filled acceptably for some years. She is at present serving the meeting at Indianaola, Iowa, where she has done excellent work.

ALL ABOARD FOR OSKY!

An "option" has been taken on a fine auto bus which may be chartered to make the round trip between Richmond, Indiana, and Oskaloosa on account of the All-American Friends Conference. If we can fill the bus, the fare per person will not exceed $22.50, which represents a saving of $15.00 as compared to railroad fare. And think of the Friendly company! Bus will leave Richmond Monday morning, September 2. We must know soon whether enough people respond to go ahead with the arrangement. Any and all interested are asked to communicate with Elizabeth Marsh, 101 South Eighth Street, Richmond.

NORTHWEST CONFERENCE

The second annual conference for All Friends in the great Northwest will be held this year in Seattle, Wash., August 1-4. One of the leading speakers will be Frank W. Dell, Superintendent of California Yearly Meeting. Indications point to a large attendance and a time of special spiritual profit. Through Isaac N. Stanley, pastor of Seattle Meeting, an invitation is extended to all Friends of the world who may find it at all possible to be present.

WESTERN YEARLY MEETING

Those desiring board and lodging during the sessions of Western Yearly Meeting to be held at Plainfield, Indiana, beginning August 19, may communicate with Alice Hampton, Plainfield, Indiana, chairman of Entertainment Committee.

"OUR LEGACY"

The play written by Josephine Rhoades Davis for the Edmundson-Fox Memorial at Hertford, North Carolina, has been bound in an attractive booklet; showing scenes on the Causeway and the Old Float Bridge used for many years for crossing the Perquimans River; can now be secured from F. H. Nicholson, Chm. Greensboro, N. C. Price 25c.

The home is known by the atmosphere it carries.
THE AMERICAN FRIEND
helps create the right atmosphere.

MARRIAGES

MERRILL-FRANTZ—At the home of the groom, Oskaloosa, Iowa, June 25, 1929, Mary L. Frantz of New Sharon, Iowa, and Raymond Merrill. Samuel A. Jackson, minister.

DEATHS

MOON—At his home in Marion, Indiana, June 12, 1929, Thomas X. Moon, son of Isaiah and Mary Moon, aged 86 years. Born at Westboro, Ohio, he came with his parents to Grant County, Indiana, and in 1868 was married to Almira Jenks. To them four children were born: Nettie Caldwell of Fairmount, Ind., Adaline M. East of Cassopolis, Mich., L. Oscar Moon of Detroit, Mich., and Frank Moon of Marion, all of whom survive him. The mother died in 1902, and later he married Carrie Hadley, with whom he lived happily for twenty-five years. A lifelong member of Friends, he was a man of strong conviction of justice and integrity who sought to live out the highest ideals of righteousness.

TIDD—At Springfield Hospital, July 12, 1929, following an operation for appendicitis, Roscoe Tidd of Jamestown, Ohio, aged 51 years. A member of Jamestown Friends Meeting, he was a highly respected farmer. His wife, two sons and two daughters survive him. Funeral services were conducted by his pastor, L. J. Cook. Interment in Jamestown cemetery.

DAILY BIBLE READINGS

5. Lesson for Aug. 4. Belshazzar's Feast (Temperance Lesson), Daniel 5: 17-28.

Golden Text: Be not drunken with wine, wherein is riot. Ephesians 5:18.

M. Belshazzar's Revelry. Dan. 5:1-9.
T. A Mystery Interpreted. Dan. 5:17-28.
W. A Drunken Army Defeated. I Kings 20:16-21.
T. The Woes of Drunkenness. Prov. 23:29-35.
F. The Works of the Flesh. Gal. 5: 16-26.
S. Respect for Law. Rom. 13:1-10.
S. The Righteous and the Wicked. Psalm 1.

Nothing kills the conscience like steady drinking to a little excess; and religion, even while the conscience is alive, acts on it only as an opiate.—GEORGE ADAM SMITH.

The American Friend
Authorized by the Five Years Meeting of Friends in America

Published weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind
Wm. O. Mendenhall.....Wichita, Kan.
Arthur M. Charles.....Richmond, Ind.
Homer L. Morris.....Reading, Pa.

Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

FOR SALE OR RENT

House with six rooms; semi-modern; in business district of a prosperous town of six or seven hundred. Good farming community, etc.; corner lot. A fine location for business block of any kind. Prefer member of Friends Church. Address D. W. Reynolds, Mooreland, Indiana.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

HOW MUCH LIFE INSURANCE DOES A MAN REALLY NEED?

HOW MUCH DO YOU NEED? HAVE YOU ENOUGH? TOO MUCH?

"Your Income and Your Life Insurance" is the name of an interesting and rather attractive little booklet which answers the above questions in a clear and straightforward manner.

We shall be very glad to send you a complimentary copy on request.

PROVIDENT MUTUAL LIFE INSURANCE CO. OF PHILADELPHIA